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ABSTRACT

Derived from a monograph of the same title by Ake Hultkrantz, this student workbook contains seven articles which have been adapted for classroom use. Several student activities follow each article. Describing the Shoshones (who have historically lived in the neighborhood of the Rocky Mountains), the articles are titled: Historical Groupings, Shoshones in Northern Idaho, Shoshones and Bannocks in Eastern Idaho, "Diggers" in Southern Idaho and Northern Utah, Fort Bridger Shoshones, Mountain Shoshones in Wyoming, and Wyoming's Plains Shoshones. The articles discuss the life style of the various Shoshone groups: the Agaidika, Tukudika or Toyani, Bannocks, Hukandika, Pengwidika, Weber Utes, Kamodika, Haivodika, and Kucindika (known as Washakie's Shoshones). The student activities include 32 fill-in-the-blanks, 5 map reading exercises, 67 study questions, 24 vocabulary exercises using the dictionary, 24 matching Shoshone words to English words, a scrabble game, and 3 creative drawing exercises. (NQA)

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Shoshones
In The Rocky Mountain Area

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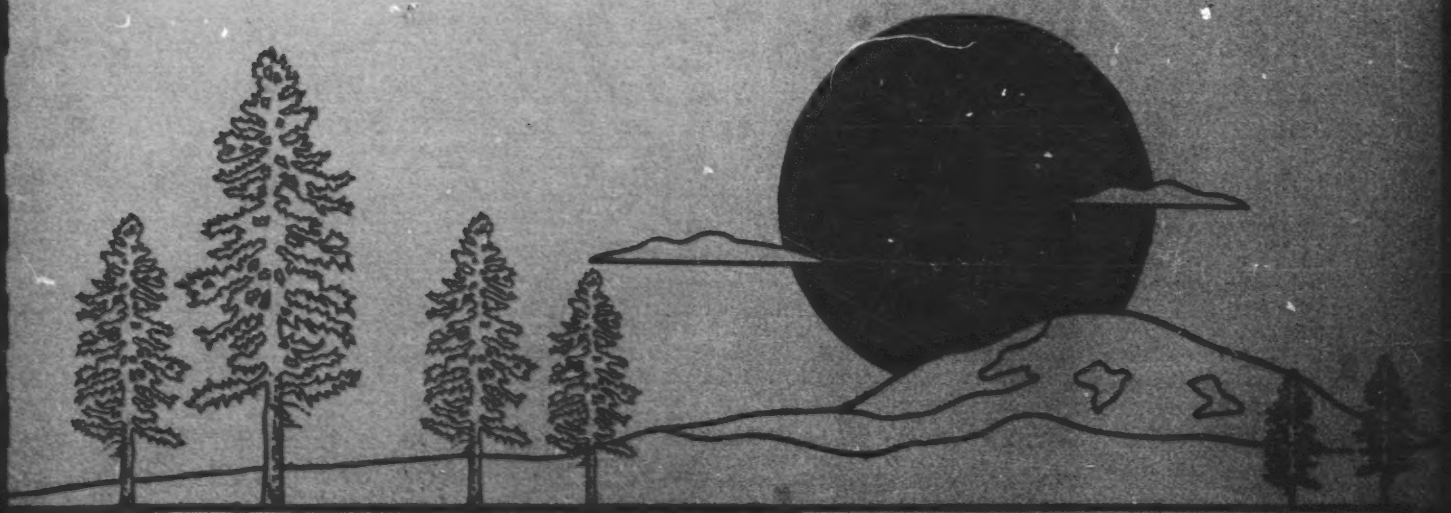

Student Workbook

RC014079

THE SHOSHONES IN THE ROCKY MOUNTAIN AREA

by

Ake Hultkrantz

The articles contained in this booklet are derived from a monograph of the same title by Ake Hultkrantz. The monograph originally appeared as a publication in the Annals of Wyoming. The articles contained herein have been adapted for classroom use, and are used with permission of the State of Wyoming Archives, Museums and Historical Department.

Student Activities Designed
by
Bob Spoonhunter
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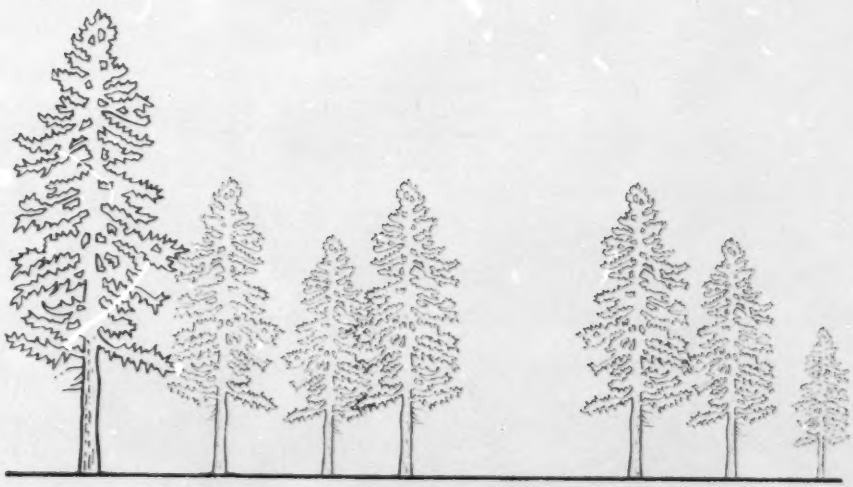


HISTORICAL GROUPINGS

Shoshones historically have lived in the neighborhood of the Rocky Mountains. They have been divided into a number of different groups, which are often difficult to keep apart. It is natural that these many small groups of hunters, fishermen, and collectors who travelled around in these mountains, forests, and deserts have been difficult to classify. Even in old papers, diaries, agents' reports, etc., only vague names such as "Shoshones" or "Eastern Shoshones" are given, instead of the detailed information usually given about the grouping of other tribes in nearby areas.

Little is known of the Shoshones in pre-historic times. Material which has been brought to light up to this time--archaeological finds and written notes--has not given a satisfactory picture of Shoshone pre-history. Ceramics have been found near Laramie, at Red Buttes, which in some opinions were made by Shoshones. Similar ceramics have been found near the Great Salt Lake and in Montana. Although the connection is not yet certain, the finding of ceramics makes it likely that the Shoshones lived on the plains even before they obtained horses, which happened about 1650. Until new discoveries are made, it will be impossible to decide with certainty which of the Shoshones were moving around on the northern plains 250 years ago.

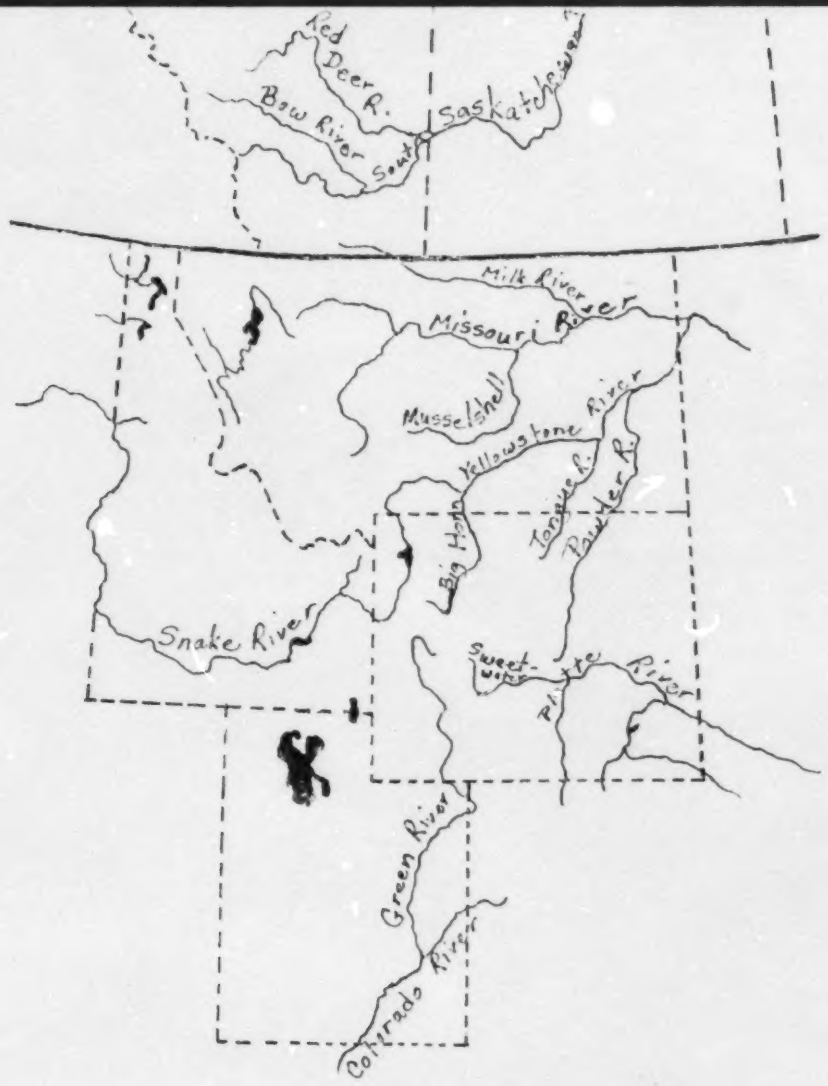
In the late 1700's, an old Blackfoot Indian told his recollection of a clash between Shoshone and Blackfoot Indians on the Canadian Plains about 1730. This shows that some Shoshones were inhabiting the northern plains at the time. It was probably the horse which had made possible the expansion toward the Saskatchewan River, so the Shoshone occupation of the Canadian Plains did not last long. According to their own information, the Shoshones at the ginning of the eighteenth century lived in the buffalo-rich land north of the Missouri River. They were eventually chased away by the Blackfoot Indians who had gotten arms from the British fur traders, thereby winning the advantage over the Shoshones, who had only bows and arrows. According to one idea, those Shoshone who escaped the Blackfoot Indians moved to Idaho and Oregon, where they entered the territory of the Shaphaptin Indians.

In light of all this movement, it seems natural not to make an absolute distinction between Eastern, Western, and Northern Shoshones. Nevertheless, those terms will be used here in order to get a rough geographical classification of the Shoshones in the Rockies. The true "Eastern Shoshones"

include the Buffalo-Eaters, the Sheepeaters, and the so-called Dove-Eaters in Wyoming. These historical groups evolved into the hunting Shoshones of Wyoming, and in particular the riding groups which hunted the buffalo on the plains. Descriptions given by Indian agents, dating from about 1850, tell about the time when Wyoming Shoshone buffalo hunters stayed mainly west of the Rockies in the area around the Green River, Bear Lake and the Great Salt Lake. From this base they made occasional expeditions to the area east of the Wind River Mountains, partly to hunt buffalo and partly to fight the Plains Indians who kept them away from the rich hunting grounds further east. At times these Shoshone operated together with other riding Shoshone groups west of the mountains, groups which did not otherwise have the plains as a hunting area. The Wyoming Shoshones frequently spent the winter with those tribesmen in their headquarters in the valleys of Idaho.

This connection between the Shoshone groups has existed up to the present time, not only with separate individuals but also with whole families moving back and forth between Idaho and Wyoming. Although the Shoshones of Wyoming had a strong tribal organization during the time that Washakie was the Chief, from about 1840-1900, families were not tied by this organization. They could leave to go wherever they wanted (but often at the risk of being easy prey for enemies). This Shoshone cooperation makes the nation of "Eastern Shoshones" a somewhat artificial one. The "Eastern" cultures cannot be easily distinguished from historically-related cultures further west that are structured in the same fashion, because the carriers of the cultures have lived near each other and today share the same reservations: Among the present-day Wind River Shoshones live Bannocks and Paiutes, Lemhi Shoshones and Western Shoshones; while some descendants of Washakie's soldiers now live on reservations in Idaho and Utah. Those cultural traditions carried on at Fort Hall are similar to those carried on at Fort Washakie.

In the same way, it is necessary to make artificial distinctions between the northern and western Shoshones: Those Shoshones that live in northern and eastern Idaho and and northern Utah are called Northern Shoshones; those that live further west are Western Shoshones. It will be the Eastern and Northern Shoshones that we discuss in this booklet. The Bannocks, who belong to the Paviotso stock, will also be included because they have been closely connected with the Shoshones in central and eastern Idaho, and generally had the same culture.



1. Which two countries are shown on the map above?

   _____ _____

2. Which four states are shown? _____

   _____

3. Which two provinces are shown?

   _____ _____

4. Were the boundaries above determined by man or by nature?

   _____

5. Did the state or national boundaries exist in 1650? _____

6. Part of Idaho's western boundary is formed by the _____ _____. The western boundaries of Montana and Alberta follow the _____.

7. _____ Lake drains both eastward and westward.

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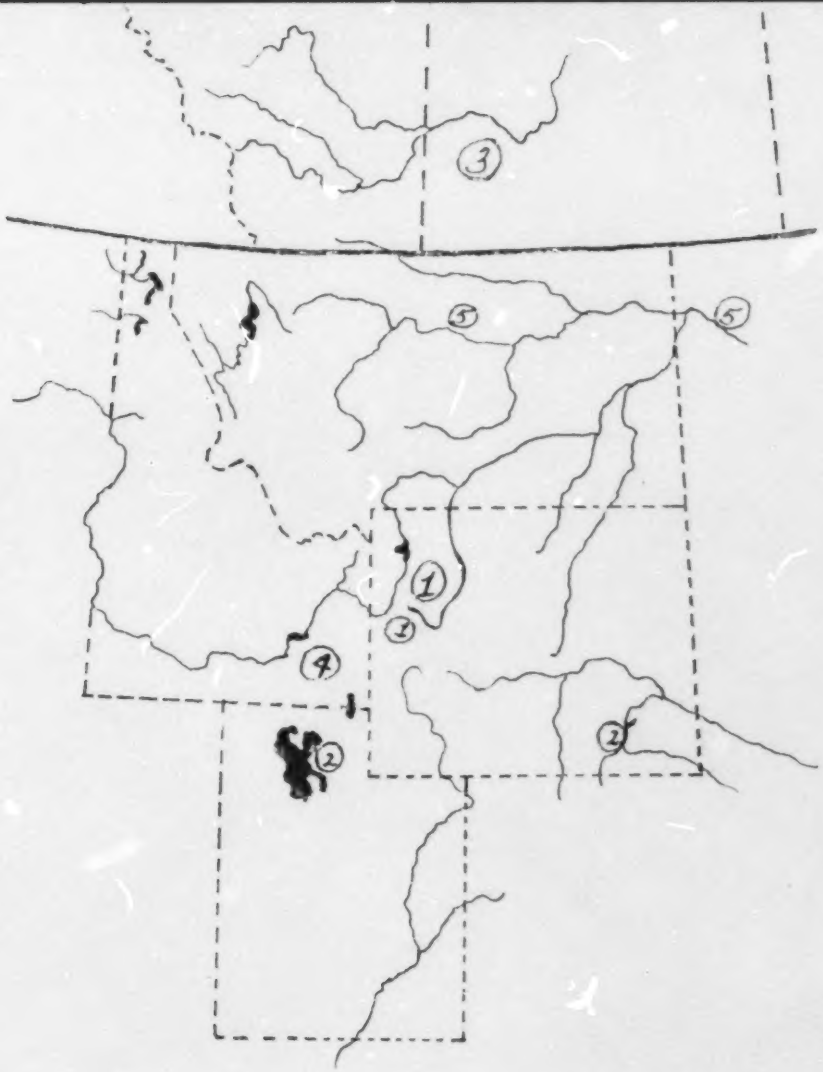


Read the sentences below. Then look at the map above and find the number of the matching location. Write the correct number in the blank.

_____The Missouri River flows from the Rocky Mountains, eventually joining the Mississippi River and emptying into the Gulf of Mexico.

_____Ceramics have been found here, possibly used by Shoshones before 1650.

_____A major battle in this area forced the Shoshones to move farther south around 1730.

_____In the mid-1800's, the Wyoming Shoshone buffalo hunters stayed mainly in this area, except for occasional hunting trips eastward to the plains.

_____Their descendants now live on the Wind River Reservation of Wyoming.

HISTORICAL GROUPING

STUDENT STUDY QUESTIONS

1. The term "Eastern Shoshone" refers mainly to what group?

2. Why is the name "Eastern Shoshone" vague as to what group it identifies?

3. Where did the Wyoming Shoshone buffalo hunters stay up until 1850?

4. What reasons did the Wyoming Shoshone have for coming east of the Rocky Mountains?

5. What tribes did the Wyoming Shoshone fight with, and why?

6. Where did the Wyoming Shoshones frequently spend the winters?

7. What other tribes related to the Wyoming Shoshone are represented in the Wyoming, or Eastern, Shoshone tribe?

8. At one time the Eastern Shoshone were prominent as far north as the Canadian Plains. What is the approximate time of Eastern Shoshone dominance in that area?

9. How were the Eastern Shoshones displaced from the Canadian Plains?

10. What types of weapons did the Blackfoot have about 1730, and how did they obtain them?

11. What types of weapons did the Eastern Shoshone have at that time, and how did they obtain them?

12. What historical groups of Shoshonean people are included in the true Eastern Shoshone tribe?

DICTIONARY SKILLS

List the following words in alphabetical order. Then use a dictionary to find the meanings:

frequent, prey, essential, archaeology, frequently, ceramics, prominent, vague, frequented, inhabit

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

SHOSHONES IN NORTHERN IDAHO

The groups discussed in this chapter are the Agaidika and the Tukudika.

.. Agaidika, or Salmon-eaters, lived along the Lemhi River in Idaho. The name originally referred to salmon-eating people who lived in the Lemhi Valley. In later times the name was used even for the Tukudika, since they settled in that area during the 1850's and began cooperating with the real Agaidikas. It would be better to use the name "Lemhi" for this new combined group, which is composed of two formerly separate groups. The names "Lemhi" and "Wind River Shoshone" correspond to each other--both refer to groups which arose during the time on the reservation. Agaidikas called themselves also "Pia Agaidika" which means "big salmon-eaters." This name, though, has been used for those people who lived on the Camas Prairie.

Before the Agaidikas obtained horses they lived on wild grass, berries, roots, pinyon nuts, salmon and trout, and some big game animals such as antelope, deer and mountain sheep. Although fishing played an important role in food gathering, it was not the only source of food. The varied food-gathering activities of the older Shoshonean cultures left their mark on the people's daily lives. They had winter quarters where they stayed until the early spring. The summer and fall were spent fishing, hunting and collecting sometimes at the Lemhi and Salmon Rivers, and other times near the winter quarters.

It is natural that a people with a simple yet diversified way of living did not develop a well-defined tribal organization. The winter quarters probably had certain headmen, who were generally trusted persons and whose main function was to give advice. During fishing seasons they probably showed more leadership. Religion must also have been uncomplicated, and based on a belief in spirits in animal forms.

This whole cultural structure changed completely when the Agaidikas obtained horses. It was not that the old ways of life were given up, but new ways of living appeared. Buffalo hunting and gathering of plant foods were extended to far away places.

The Agaidikas then became "Kusundikas"--Buffalo-eaters. They became more firmly organized so that they could meet the demands of the buffalo hunt, and partly so they could withstand their enemies who gathered at the buffalo grounds and competed with them.

Hunting expeditions also led them into contact with friendly tribes toward the west, for example the Flathead and Nez Perce. It was possible that the Shoshones from Lemhi hunted

buffalo on the Wyoming plains with Washakie's people, but mostly they went to the buffalo areas at Bozeman, Montana. These mounted Indians were held together rather firmly and were led by chiefs who had control over the tribe, and who represented the tribe in dealings with the white people. The chief title was kept in one family for three generations. The best known of these chiefs was Tendoy, or Tindowici, and his son, George Wince Tendoy who died in 1954.

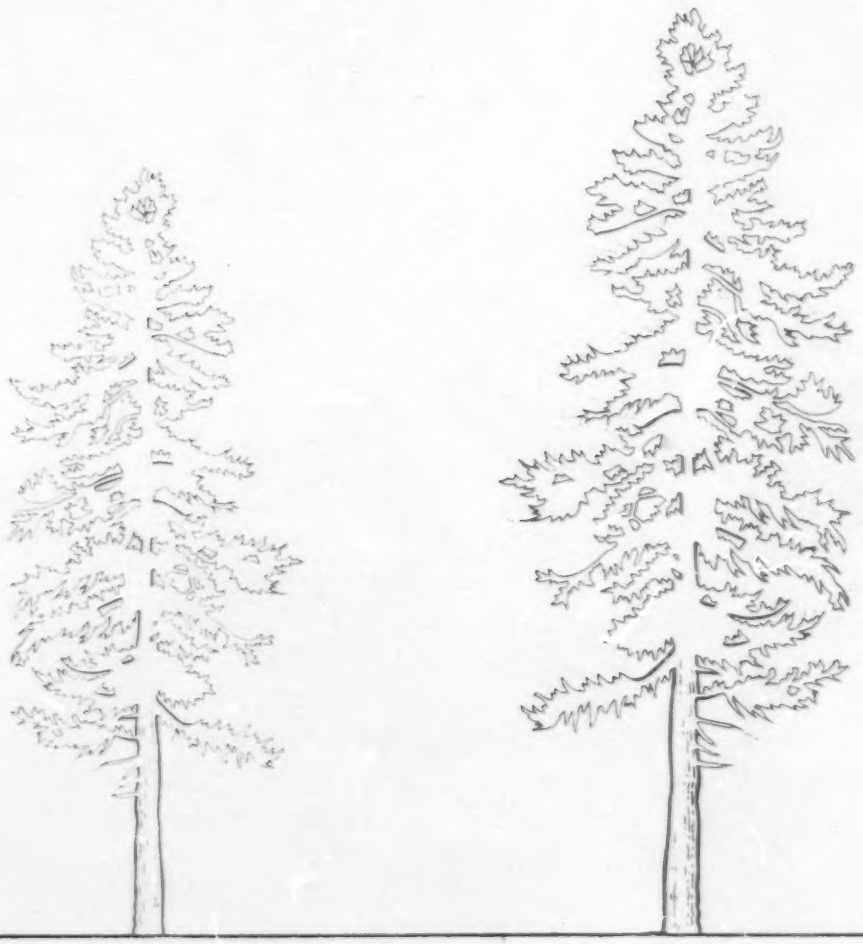
2. Tukudika, or Eaters of Bighorn Sheep, lived in the high areas around Salmon River in Idaho. They were also called "Toyaino" (Mountain Dwellers), and in later times have also been known as Agaidika also. They are not the same as the Tukudika who lived in Wyoming. These Tukudikas lived the same way as the Agaidikas; they collected herbs, berries, roots and they also hunted and fished. Unlike the Agaidikas who spent more time fishing, the Tukudikas spent more time hunting. Now and then they hunted deer--and those who did so were called Tihiyadika, or deer-eaters--but they hunted mainly the mountain sheep. Hunting for mountain sheep was carried on year-around. During the winter they used light snow shoes called "hunting moccasins," and dogs. The hunting was done individually or in families, and not on a large scale since the animals appeared in small flocks.

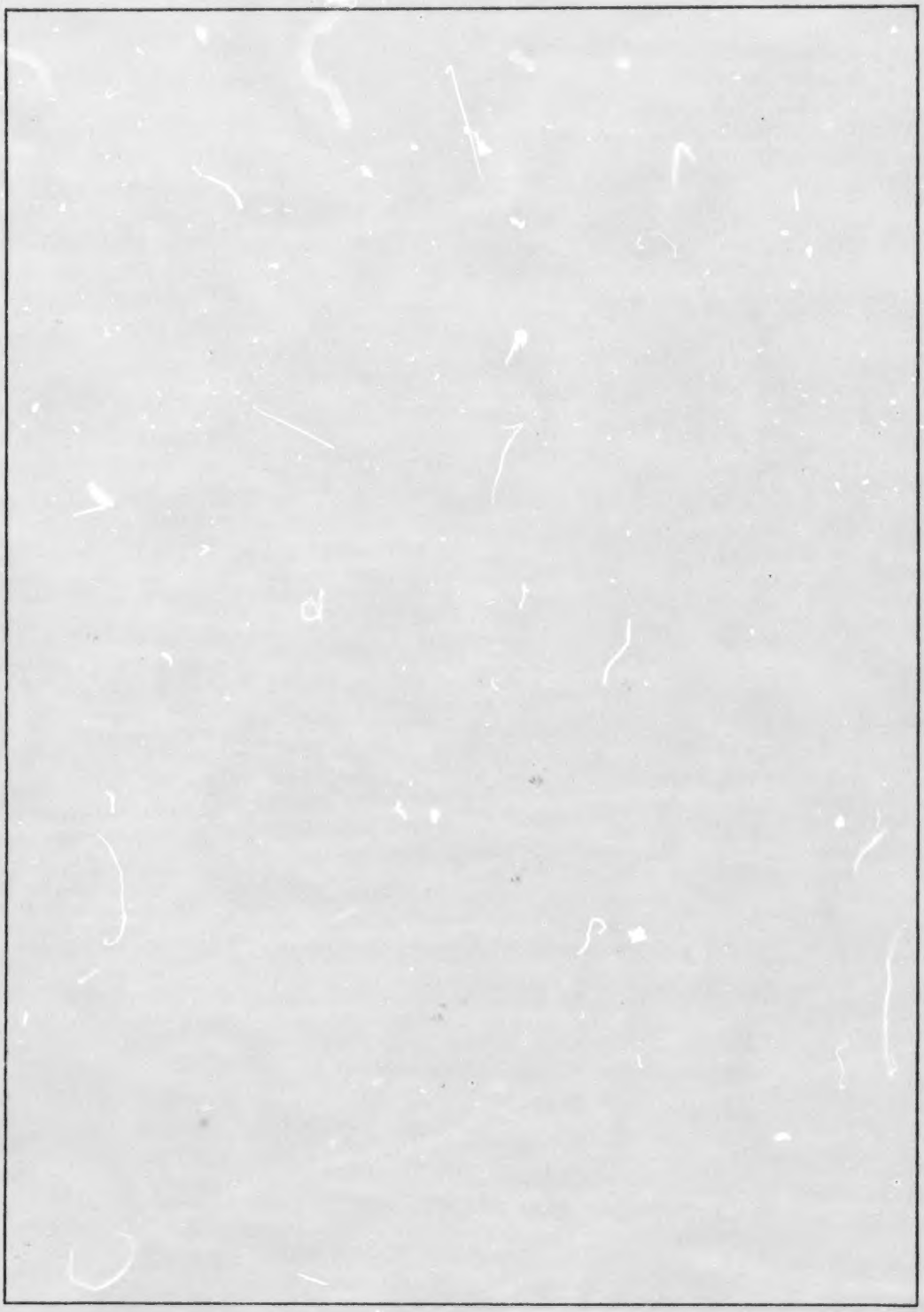
The consequence of this was that the Tukudika population was spread out in small groups all over the Salmon River area. Many of these groups were made up of only a few families each, but there were also a few larger groups. Those Tukudika who lived north and west of Salmon City gathered in the winter quarter at Pohorai, "Sagebrush Valley." The families spread apart every spring for hunting expeditions in the different valleys; then when the berries ripened in the summer they moved to those areas to hunt, fish and gather wild plants. The winter camp did not have a fully-developed chieftainship, but a certain authority was held by some old man who had much experience in life and was well-known.

Tukudikas lived peaceful lives isolated along the mountain rivers in Idaho. Eventually they joined Tendoy's Agaidikas at Lemhi. Not until then did they get horses; and those with good animals followed the Agaidikas on their buffalo hunts. The Tukudikas were finally absorbed into the Agaidika socio-political system. A few of them, however, must have remained in the mountains where they mixed with "lawless" outcasts from other tribes. In the 1860's there was a small band of sheep-eaters living in the mountains--the band was made up of persons from the Bannock, Paiute, Nez Perce, Cayuse, Spokane, Coeur d'Alene and Shoshone tribes. For a long time they engaged in cattle-stealing and harassing gold-miners. They were finally spotted by General Howard in 1879.

Think about the lifestyle of each group of people that you have just read about--then use your imagination and creativity to portray each of those lifestyles on the following pages.

Do a sample study in pencil on a separate sheet of paper, then do your final art work using India ink, felt-tip pens, or colored markers.



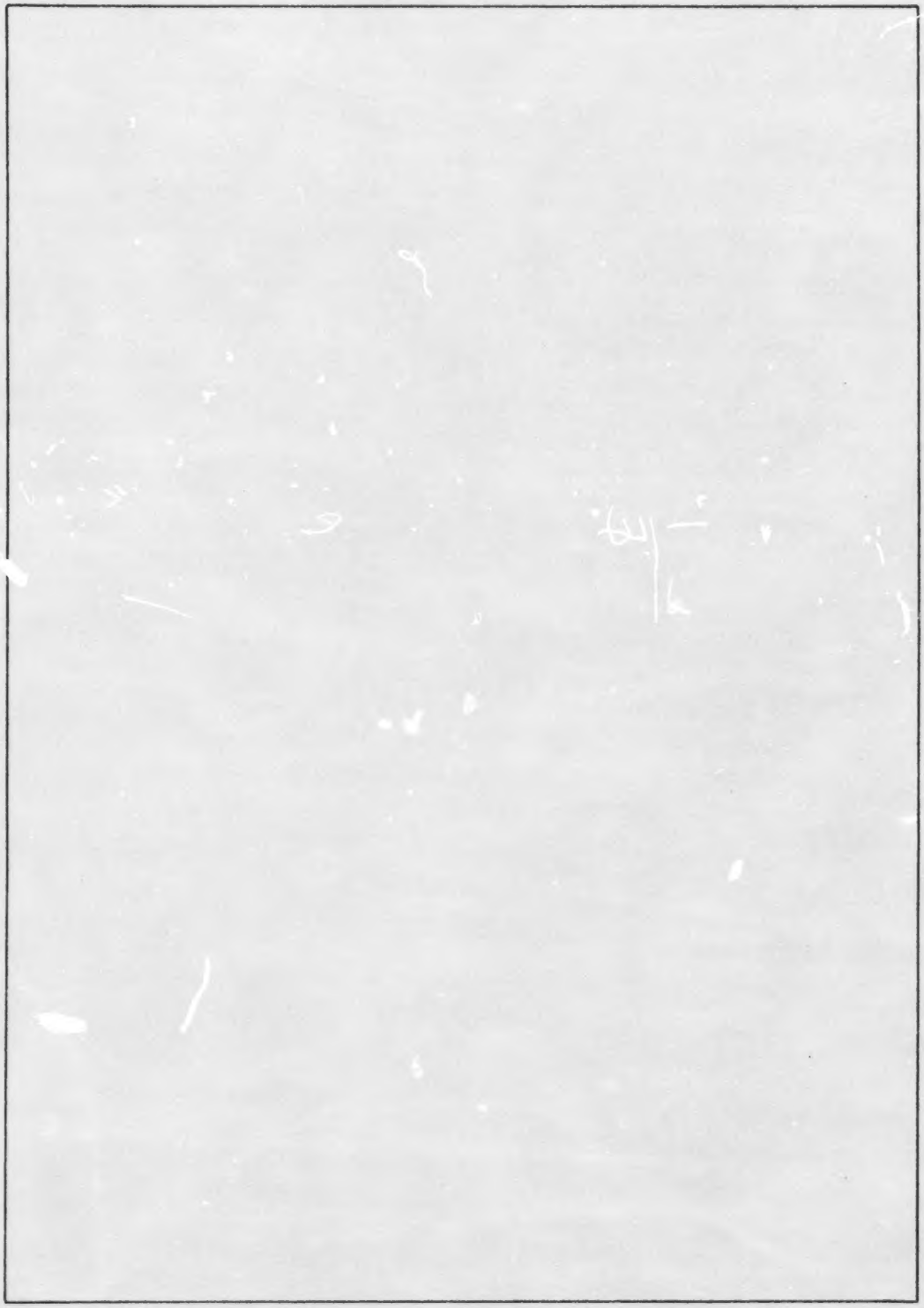


SALMON-EATERS

TUKUDIKA

BIG HORN SHEEP-EATERS

KUCUNDIKAS



BUFFALO-EATERS

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SHOSHONES IN NORTHERN IDAHO

STUDENT STUDY QUESTIONS

1. Who were the Agaidika originally?

2. In later times, what group of people were included in the name of "Agaidika"?

3. Why were the Tukudika considered Agaidika in later times?

4. What group of people was given the name "Pia Agaidika"?

5. Before they got horses, what type of foods did the Agaidika live on?

6. Where did the Agaidika gather their food?

7. Did the old ways of living change completely after the Agaidika obtained horses? What changes were made in their lifestyle?

8. After the Agaidika obtained horses, what other tribes did they have contact with more frequently?

9. Where did the Agaidika hunt for buffalo?

10. Among the Agaidika, how long was the chieftain title kept in one family?

11. Who was the best known Agaidika chief?

12. Where did the Tukudika live?

13. The Agaidika and Tukudika shared many of the same qualities and characteristics in their culture, but there was one major difference in their food-gathering. What is that difference?

14. What specialized item did the Tukudika use when hunting in the winter?

15. What sort of lives did the Tukudika lead?

16. How were the Tukudika finally incorporated into the Agaidika socio-political system?

17. Did <u>all</u> Tukudika merge with the Agaidika?

18. Did the Tukudika who remained in the mountains live there alone?

MATCHING EXERCISE

Match the Shoshone word in Column I with the correct English translation in Column II. Draw a line between the matching ones.

TOYAINO	Deer Eaters
KUCUNDIKAS	Salmon Eaters
TUKUDIKA	Sagebrush Valley
AGAIDIKA	Buffalo Eaters
PIA AGAIDIKA	Mountain Dwellers
TIHIYADIKA	Big Horn Sheep Eaters
POHOPAI	Big Salmon Eaters

SHOSHONES AND BANNOCKS IN EASTERN IDAHO

The Shoshone and Bannock at Fort Hall, Idaho, belong to two different linguistic groups (although they both belong to the same linguistic family). On one hand there are the "pohogue", or sagebrush people, belonging to the Shoshonean linguistic stock; and on the other side there are the Bannock whose language is closely related to that of the northern Paiute or Paviotso. Since the beginning of the nineteenth century both groups have operated together.

The Bannock have become seperated from their linguistic kinsmen in Oregon. They have been spread over great parts of Idaho and bordering parts of Montana and Wyoming. A great number of Shoshones at Wind River are part Bannock. The Bannocks appeared in several groups, some were in scattered single families. Others were in small groups, with an without horses. Mounted Bannock were living near Fort Hall and along the Snake River. Bannocks who visited Salmon River were called "Northern Bannocks" by the Wyoming Shoshone. Those who lived on the middle sections of the Snake River are called Southern Bannocks.

The Bannocks did not differ very much from their neighbors as far as economics, lifestyle and habits are concerned. Those Bannocks who congregated around Fort Hall formed a "band" with a military organization similar to that of the Washakie Shoshones. Under chiefs like Tagi and Buffalo Horn, they made expeditions to the buffalo country east of the mountains, often along the Bannock Trail in Yellowstone Park.

Two Bannock uprisings occurred after the creation of the reservation at Fort Hall. One uprising was at Camas Prairie in 1879, and the other at Jackson Hole, Wyoming, in 1895. The first was caused by Wyoming Shoshones settling near Fort Hall and receiving provisions meant for the Bannock. The trouble in 1895 was not serious; the Bannock simply took a trip to their old hunting grounds outside the reservation, which by then was off-limits to Bannocks.

The Shoshones at Fort Hall and along the Snake River were distributed among many groups. Those groups could not be distinguished from the Western Shoshones out in the deserts, or from the Eastern Shoshones on the Wyoming plains. A few groups lived by fishing in the Snake River; other groups hunted deer and elk up in the mountains; still other groups were plant gatherers or mounted buffalo hunters. It is difficult to define these groups from their economic and food-gathering activities because they were dependent upon the seasons and changed in each group.

Before the horse was introduced, all these Shoshone groups were probably simultaneously gatherers, hunters, and fishermen. This variation was necessary because the supply of wild animals and plant-food was not plentiful. The Shoshones were not able to hunt wild game on the Idaho plains until they had obtained horses. By the end of the nineteenth century there were still a few Shoshones who did not ride, although it is believed that the people had horses long before then. Those who did not ride were called "Shoshocoes," which meant diggers, walkers or fisheaters. In the Snake River Basin and near Fort Hall the mounted groups and the salmon-eaters dominated. Further south were the seed-gatherers and the fish-eaters.

Among the Fort Hall Shoshones are the salmon-eaters, who represent the older way of living. They lived mainly on the Snake River below Fort Hall; north of there they could catch whitefish and trout, but the real salmon were caught west of the reservation. The salmon fishing was done collectively under the leadership of a chief whose authority did not last beyond the fishing season. During the rest of the year, the salmon-eaters were hunting in the mountains to the south in family groups. Women collected roots and berries the year around.

The mounted Fort Hall Shoshones originally had a collecting and fishing economy; and in spite of the fact that they became buffalo hunters, they retained their old way of living. Use of horses enabled them to continue their old lifestyle more intensely than before. They could hunt for mountain sheep in northern Utah, fish at the Shoshone Falls where salmon were abundant, dig roots at the Camas Prairie, and hunt deer in the Salmon River Mountains. At the same time there was the possibility of hunting buffalo on the plains and taking part in the trade with other Indians and whites. Together with Bannock and Washakie Shoshones, they visited the buffalo grounds in Idaho until 1840, and in Montana and Wyoming. Their wanderings led them to Lemhi, where they found protection from the Blackfoot; to the "trading markets" at Camas Prairie; the summer rendezvous of white fur trappers and traders at Green River, Weber River and Bear Lake; and to the trading post at Fort Bridger.

Their social organization changed with their economic occupation. Particularly during the summer time when fishing, hunting and collecting edible plants in the areas around the Snake River was a daily chore, the family group was the natural unit. Buffalo hunting on the plains and the increased danger of attacks from enemy Plains Tribes demanded firmer organization. The Shoshones were now led in bands headed

by chiefs. Under the influence of the Wyoming Shoshones, they developed a social and military organization similar to that of the Plains Tribes. They adopted camp circles, a police organization, rules and regulations concerning buffalo hunting and warfare. This type of organization was considered necessary only at certain times. Arbitrary bands were gathered around the chiefs, who were the former leaders of fishing and hunting. A consequence of this was that the Bannock chiefs, who had a stronger authority, dominated when the Shoshones and Bannocks took longer hunting or war expeditions together. In addition to this, Washakie sometimes influenced these Shoshones strongly and many of them stayed under his leadership.

SHOSHONES AND BANNOCKS IN EASTERN IDAHO

FILL IN THE BLANKS

1. Shoshone and Bannock languages belong to the _____ linguistic family.

2. "Pohogue" or "_____", belong to the Shoshonean _____stock.

3. The Bannock language is closely related to the _____ or _____ stock.

4. The Bannock have _____kinsmen in _____.

5. The Bannock lifestyle was very similar to that of their neighbors in terms of _____, _____ and_____.

6. Two chiefs among the Bannock were _____and _____.

7. The Bannock uprising of 1879 was at _____ and was caused by Eastern Shoshones receiving _____meant for the _____.

8. The second uprising occurred in _____ at _____. when the Bannocks took a trip to their old _____.

9. Before horses were introduced, the various Shoshonean people were probably _____, _____ and _____.

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10. "Shoshocoes" is a word that can mean _____ or _____.

11. The mounted Fort Hall Shoshones were originally _____ and _____, but later became _____.

12. After they got horses the Fort Hall Shoshones could hunt for _____ in _____; fish for _____ at the Shoshone Falls; dig _____ at _____ and hunt _____ in the Salmon River mountains.

13. With the _____ and _____, the Fort Hall Shoshones hunted buffalo in Idaho, _____ and _____ until _____.

14. The Fort Hall Shoshones developed a _____and _____ organization similar to that of the _____ Indians.

15. _____was a _____ where Indians of different tribes met to _____ goods.

16. Fort Hall Shoshones took part in the _____ of white _____, traders and hunters at _____, _____River and _____lake.

"DIGGERS" IN SOUTHERN IDAHO AND NORTHERN UTAH

The Shoshone groups which are known as "Diggers" can be roughly divided into other groups called Hukandika, Pengwidika and Weber Utes.

The Hukandika, or "dusteaters", were so named because they walked on foot and thereby got the dust of the desert in their mouths. They lived at Bannock Creek, Idaho, and Bear River Bay, Utah. The name Hukandika has been applied to a number of different groups between the Snake River and the Great Salt Lake, in addition to the name Kamodika (eaters of black-tailed jack rabbits). Many of the smaller groups with different names (squirrel-eaters, marmot-eaters, and others) that have reportedly travelled around in northern Utah, southern Idaho and southwestern Wyoming have collectively been called "Diggers," Rabbit-eaters or Hukandika.

There are two main groups that have gone by the name of Hukandika--the people living on Bannock Creek, and those living near Lower Bear River and Promontory Point, Great Salt Lake. The first mentioned are also called "Sonivo-hedika," or wheat-eaters.

Hukandika are known for having acquired horses very late, probably after 1850. Like other Shoshonean groups with a primitive and extensive economic system in pre-horse days, they moved around in families and small groups, living off berries, roots, pinyon nuts, fish and small game. When the Hukandika were supplied with horses a somewhat firmer social organization developed. Camps became united under a band leader, one for the northerly group and one for the southern group. Over the country around Bannock Creek and extending down to Salt Lake Pokentara, or Pocatello, ruled. His people were almost annihilated in the massacre at Bear River in 1863. The Hukandika to the south often took part in the Wyoming Shoshone buffalo hunts. The Hukandika had much in common with Washakie's Shoshones, who often had their winter quarters at Bear River and fished in the Salt Lake tributaries and traded with the Mormons in Salt Lake City. Many Hukandika sometimes stayed at Fort Bridger in Wyoming. It is likely that Washakie's Shoshones partly recruited from the the Hukandika.

Pengwidika, or fish-eaters, lived at Bear River and Logan River in Utah. This group is also called Hukandika, or rabbit-eaters, but is best known as Pengwidika, or fish-eaters. The Indians who originally trapped rabbits, hunted antelope and fished had horses in historical times. Like the Hukandika from further west, they were badly decimated at the Bear River massacre. Their chief was Wirasuap (Bear Spirit). Wirasuap was a contemporary of Pocatello, although probably older, and he was closer to Washakie than Pocatello. Wirasuap and Washakie

occasionally had winter quarters southwest of Bear Lake. On these occasions the two chiefs appeared as peers. At Bear Lake the united Shoshone groups carried on winter fishing, they made a hole in the ice and fished with a hook and line. Bear Lake was a frequently used meeting-place of the Shoshone Indians.

Weber Utes were located between the Salt Lake and Wasatch Mountains in Utah. It is likely that these "Utes" really were Shoshones. They are included here for the sake of completeness and because it is very likely that at least at times they came together with Washakie's group.

This kind of connection existed only exceptionally between Washakie's people and the the "real" Utes, who lived to the south. The "real" Utes were those living in the Uintah Valley of Utah and those living along the Yampa River in Colorado.

"DIGGERS" IN SOUTHERN IDAHO AND NORTHERN UTAH

STUDENT STUDY QUESTIONS

1. What Shoshonean groups of people are included in the "Diggers"?

2. What is the English translation for the word "Hukandika"?

3. What two main groups went under the name "Hukandika"?

4. The people living at Bannock creek were known as Hukandika, but were also called by what other name?

5. What is the English translation for the word "Sonivo-hedika"?

6. When did the Hukandika acquire horses?

7. Name a Hukandika chief.

8. What is the English for the word "Pengwidika"?

9. Where did the Pengwidika live?

10. Name a Pengwidika chief.

11. Where did the Shoshone people frequently meet?

FORT BRIDGER SHOSHONES

Fort Bridger Shoshones are those Shoshones who occasionally visited the Fort Bridger neighborhood in southwestern Wyoming, as well as the more permanent Shoshone settlers in the same area, Kamodika and Haivodika.

This section of Wyoming was a meeting place for a number of different Indian groups, of which the Shoshones were the dominating ones. The Shoshones were probably masters in this area from the beginning. Their economic and social life changed after the traders and fur trappers invaded the area about 1820. It is likely that before this change those Shoshones who were here were partly buffalo hunters from Idaho and Utah on their way through, partly bands of buffalo hunters from Wyoming who stayed there through the winter, and partly small groups of "rabbit eaters".

At the middle of the 19th century the situation at Bridger Basin was probably something like this:

From the west buffalo hunters passed through the country: Shoshone and Bannock from Idaho, Shoshone from the areas east and north of the Great Salt Lake. At Fort Bridger there gathered every summer Indians who traded with the Whites and with each other; buffalo hunters from the north, west, and south---Shoshones, Nez Perce, Utes, Flatheads, and Crows; Navajo Indians who followed the old Indian and Spanish trail north along the Green River; Tsugudika (eaters of white-tailed deer) from Snake River; Haivodika from Bridger Basin; and many Shoshone half-breeds who were children of white trappers and Shoshone women. The half-breeds spent their time buffalo hunting and trading. The earlier "rabbit eaters" seem to have been absorbed by the buffalo hunters and Haivodika at this time.

Haivodika, Dove Eaters, are also called Black's Fork Indians. They lived a greater part of the year along the creeks of Green River in the Bridger Basin and particularly at Henry's Fork. Tradition says that they split away from the buffalo hunting Shoshones in Wyoming at the death of Chief Yellow Hand in 1842. During the 1860's their chief was Bazil (Pasi), stepson of Sacajawea. "Dove Eaters" seems to have been a derogatory name applied to them by the buffalo hunting Shoshones because of their seemingly timid and passive behavior. Occasionally the Haivodika went horseback to hunt buffalo on the Plains, and then they lived like the Plains Shoshones. Mostly, though, they spent their time trading. They served as go-betweens for the nomadic tribes and the whites at Fort Bridger; they bought skins from the Plains tribes and sold them at the Fort and distributed the White traders' goods among the Ute Indians. They even traded skins and furs with the Mormons at Salt Lake City for agricultural products and textiles.

FORT BRIDGER SHOSHONES

STUDENT STUDY QUESTIONS

1. What group of Shoshonean people were permanently settled in the Bridger Basin area?

2. Name some of the types of people who passed through the Bridger Basin area.

3. What is the Shoshone name and its English translation for the group of people sometimes called "Black's Fork Indians"?

4. Who was a Haivodika chief in the 1860's?

5. What is a note of interest about Basil?

6. Why did the buffalo-hunting Shoshone call the "Black's Fork Indians" Dove-Eaters?

7. In what year, and following what event did the Haivodika split from the buffalo-hunting Shoshone in Wyoming?

8. Who were the early half-breeds that are referred to in the article?

9. What was the usual occupation of the half-breeds?

10. Other than buffalo hunting, what did the Haivodika spend most of their time doing?

SHOSHONE SCRABBLE

Using a standard Scrabble Board and Tiles, make words and names found in the article, "Fort Bridger Shoshones."

Use the same point-scoring system as in regular Scrabble.

SUGGESTED WORDS:

Kamodika

Haivodika

Bridger

Bazil

Basin

rabbit

buffalo

hunt

Tsugudika

Dove

eaters

traders

MOUNTAIN SHOSHONES IN WYOMING

Those Shoshone Indians who lived in the mountain and forest areas of northwest Wyoming were called Tukudika or Toyani.

Tukudika (Sheepeaters) was, in Wyoming, a name used by all Shoshones to designate vaguely those Indians who occasionally devoted themselves to Bighorn hunting up in the mountains. Some of Washakie Plains Shoshones (Tavonasia's group) called themselves Tukudika when they made summer excursions to Yellowstone Park in order to hunt bighorn sheep. The real Tukudikas were permanently living in the mountains; these were called Toyani, a name reserved for the Yellowstone Park Sheepeaters. This name should correctly be applied to the more southerly Tukudikas in Wyoming. In a wider perspective, all mountain dwelling Tukudikas in Idaho, southwestern Montana and northwestern Wyoming made a block of groups with almost identical economic structure but without any political or territorial unity. Not until later times did greater socio-political groups appear in Idaho and Wyoming.

The Tukudikas in Wyoming lived onthe Yellowstone Park Plateau,in the Absaroka Mountains, in the Tetons and in the Gros Ventre mountains south of the park, and in the Wind River Mountains down to South Pass. It is, however, incorrect to believe that they lived in the mountains alone. At least during the 19th century they also appeared down in the Green River Valley; and those of them who did ride could even get as far as Bridger Basin. The Tukudikas in Yellowstone Park seem to have been most isolated. They were mixed with the Bannocks and called by Shoshones living in other places Panaiti Toyani (Bannock Mountain Dwellers). In all likelihood the Tukudikas were composed partly of an old layer of Shoshone "walkers" who retained the old way of living from the time before horses were introduced, and who established a specialized mountain culture; and partly of Plains Shoshones who had lost their horses or who had been forced to give up the Plains life for one reason or another.

Those Tukudikas whom Captain Bonneville, Russell, and other trappers met in the mountains of Wyoming appeared in very small groups. They walked on foot, accompanied by big dogs, which were hunting dogs, carriers, and pullers (with the V-shaped travois hitched to them). The Tukudikas lived on berries, herbs and roots, fished in the small lakes, hunted small animals of different kinds, and larger animals like elk, deer, and mountain or bighorn sheep.

They hunted particularly the latter, which were very important as food and clothing. Since these animals appeared in small herds, the individual method of hunting was most suitable. This situation and the fact that the forest areas were hard to travel through are probably the main reasons that these Indians' socio-political organization in old times was so elementary.

The situation changed considerably among the Wind River Tukudikas during the course of the 19th century. Hostile Plains tribes entered the mountains and the poorly organized mountain dwellers had to seek support and protection among Washakie's Shoshones. From the latter they received more horses, and at the same time, they formed bigger and firmer units than before. The Tukudikas were now collected into three or four bands, with Toyaewowici as their main chief. Even their mode of travelling was changed. The winter was spent down in some vally near the mountains, for example, at Red Rocks near Dubois. Early in the spring they moved halfway up the mount to fish. The summer was spent in the mountains where they hunted as in old times; and in August and September they went out on the plains near Green River to hunt antelope. Occasionally they even went to Fort Bridger where they exchanged meat and furs for gunpowder and rifles.

MOUNTAIN SHOSHONES IN WYOMING

FILL IN THE BLANKS

Tukudika or _____ is a name for those Shoshone people who lived in the _____ and _____ areas of _____ Wyoming.

The mountain-dwelling Tukudikas in _____, southwestern _____ and northwestern _____ had no _____ or _____unity.

Wyoming Tukudikas lived on the _____ in the _____ mountains, in the _____ and in the _____ _____ mountains.

The most isolated Tukudikas lived in the _____park.

The Wind River Tukudikas sought protection from _____Shoshones.

During the 19th century, _____ was the main chief of the _____ in the _____ mountains.

The Tukudikas occassionally went to Fort _____ to trade _____ and _____ for _____ and _____.

The Yellowstone Park Tukudikas mixed with the _____.

Other Shoshones called the Yellowstone Park Tukudikas _____ which means _____.

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MOUNTAIN SHOSHONES IN WYOMING

Using a dictionary, find the meanings for each of the words listed below.

corresponding _____

designate _____

transfer _____

reserved _____

perspective _____

structure _____

political _____

territorial _____

retained _____

travois _____

latter _____

elementary _____

organization _____

mode _____

MATCH THE SHOSHONE WORD WITH THE CORRECT ENGLISH TRANSLATION.

DRAW A LINE FROM THE SHOSHONE TO THE ENGLISH.

Toyaino	Sagebrush People
Pia Agaidika	Dust Eaters
Kamodika	Eaters of Black-Tailed Jack Rabbits
Tsugudika	Wheat Eaters
Agaidika	Fish Eaters
Ohamupe	Salmon Eaters
Pohogue	Big Salmon Eaters
Pengwidika	Eaters of Big Horn Sheep (Sheep Eaters)
Haivodika	Sagebrush Valley
Pohorai	Mountain Dwellers
Sonivo-hedika	Buffalo Eaters
Tihiyadika	Deer Eaters
Hukandika	Dove Eaters
Panaiti Toyani	Eaters of White-Tailed Deer
Kucundika	(The Real) Sheep Eaters
Tukudika	Bannock Mountain Dwellers
Toyani	Yellow Fore Locks

WYOMING'S PLAINS SHOSHONES

Many Shoshone groups stayed at times on the plains of Wyoming in order to hunt buffalo and antelope. Only a limited number of them stayed more permanently within the area; those who stayed were the Eastern Shoshone hunters who operated mainly in southwestern Wyoming and the neighboring borders of Idaho and Utah. They called themselves Kucindika (buffalo-eaters) and were known as "Washakie's Shoshones." Because they resided mainly in the Green River Valley, the white people called them Green River Shoshones. A better name, however, would be "Wyoming Plains Shoshones." No Shoshonean group deserves the name more because in a cultural and social respect they approached the Plains Indians more than any other Shoshone group, with the exception of the Comanche tribe.

Written sources from the 1840's and later show that the mounted Wyoming Shoshones' land area at this time was considerable. They hunted on the plains from Montana to southern Wyoming. They visited up in the mountain areas from the Bitterroot mountains in the northwest to the Uintah mountains in the south; and on western excursions they reached the Camas Prairie in Idaho and the Great Salt Lake in Utah. They had a lively contact with the Lemhi Shoshones far to the north and with the Comanches in the south. It is characteristic that Washakie grew up among the Lemhis, while his predecessor, Chief Yellow Hand, was the son of a Comanche chief. Reports of agents and fur trappers state that the Plains Shoshones' area of action was stretched over a large territory, although the area in which they lived had gradually diminished. They were moved gradually away from the open plains by the Blackfoot and Gros Ventres, and also by the Crow. It appears that they lived mainly on the plains near Green River in the 1830's. But during the 1840's they expanded, with the Crow making peace with them on order to withstand the pressure from the Blackfoot and Sioux. Under Washakie's leadership, the Shoshones extended their hunting trips to the Wind River country and the Bighorn Valley. These hunting expeditions became an absolute necessity since their most important game animals had been exterminated from the Green River Valley. The Laramie Agreement of 1851, which made the Crows the masters of the land east of the Absaroka and the Wind River Mountains, forced Washakie to seek hunting grounds up in the mountains. The Shoshone's main base was still the land around the Green River, and it was here that their first reservation was established in 1863. Writings from the middle 1860's mention these Shoshones as the Washakie, or Green River, Snakes. Not until after 1872 could Washakie and his people definitely be transferred to the new reservation at Wind River.

In spite of forced moves and changes in hunting areas, the mounted Wyoming Shoshones kept the ryhthm of their annual travels, which characterized their existence since the old times. Before the Wind River reservation was established the winters were spent at Fort Bridger, near Bear Lake, or up in the mountains near Idaho. The winter diet consisted of dried meat from buffalo, deer or elk. The spring was spent hunting or fishing near the winter quarters while the horses fattened up. Even limited buffalo hunting was carried on if possible. Although the buffalo were thin at that time of the year their skin was valuable as clothing, tipi covers, and so forth. When summer approached, the Shoshones gathered for a Sun Dance near Fort Bridger. After that they scattered in family groups and spent their time in diverse occupations. They sold furs at Fort Bridger and bought salt and corn at Salt Lake City; in the mountains they dug roots, picked berries and hunted small game. When the heat of the summer decreased the tribe gathered again for the big buffalo hunt. They moved to areas that were plentiful with buffalo, especially to those areas that where scouts had located buffalo, no matter where they might be. At the middle of the last century the largest herds were found in the Bighorn Basin area of Wyoming, east of the Bighorn Mountains and in the area northeast of the Laramie Range. Washakie visited all of these areas. When the buffalo began decreasing on the old Shoshone hunting grounds near the mountains, Washakie's expeditions extended further away to buffalo ranges on the plains east of the Bighorn mountains. However, the risk of hostile encounters with the Sioux, Cheyenne and Arapaho increased. When the Fall hunting was over the Shoshones went into their winter camps.

These Shoshones were not typical exponents of the Plains Indian culture if we compare them with the other Plains tribes. Their diverse way of subsistence united them more with their relatives behind the mountains than with their nearest neighbors on the plains. Thus the Plains Shoshones were not dependent on the buffalo for food in the same manner as the Sioux and other tribes. They could replace the usual supply of buffalo meat with elk and plant food.

As far as socio-political organization is concerned, the Wyoming Plains Shoshones are more like the Plains tribes than their western relatives. The reasons for forming strong groups were present among the buffalo hunters of Wyoming. During the time these Shoshones were buffalo hunting on the plains they were organized as one big group. They had one central chief, an advisory council, a warrior society with police functions (the ohamupe or "yellow forelocks"), and so on. This tribal organization was also the functioning unit during the Sun Dance which appeared yearly in the summer as a religious ceremony. In this ceremony the Shoshones received assurance of protection through prayer, fasting and dance. This Sun Dance was adopted from the Plains tribes.

In name and reality, at least from the 1840's, Washakie was the chief of the Shoshone tribe on the Wyoming plains. At his side were a number of experienced warriors with their own bands. These bands, the size of which could change during a few years, often operated completely independent of the rest of the tribe. One of these bands was under the leadership of Tavonasia, a strong competitor of Washakie. Before the Wind River reservation was established, Tavonasia and his people visited in Utah and in the Bear River Valley, and occasionally in the buffalo hunting grounds at Sweetwater and North Platte. After the move to the Wind River reservation, Tavonasia and his band moved in the summers to Yellowstone Park where they hunted and fished.

Another band leader was the half-breed Narkok, the son of a French trapper and a Shoshone woman. In the battle of Bear River Narkok was on the rebellious Indian side. He was very independent in his relationship with Washakie, and was able to draw people to his side.

Several reports from the 1850's and 1860's indicate that Washakie at times had trouble with his band chiefs, and often had to depend on the white man's support to control them. In spite of this he had great authority among the Shoshones; and was on occasion a chief for a reinforced tribe of Hukandika from Utah, Fort Hall Shoshone, and Tagis Bannock. Thus the road was made smoother for Washakie's position of strength on the Wind River reservation.

WYOMING'S PLAINS SHOSHONES

STUDENT STUDY QUESTIONS

1. What is another name given to the Kucundika in Wyoming?

2. What were the Kucundika called by white people, and why?

3. Why would "Wyoming Plains Shoshones" be a better name for the Kucundika?

4. Give the approximate north and south boundaries of the territory visited by the Wyoming Plains Shoshones.

5. What tribe did Washakie grow up among?

6. When did the Crow make peace with the Wyoming Plains Shoshones?

7. What forced Washakie to seek hunting grounds up in the mountains?

8. Where was the Shoshones' main base?

9. Where and when was the Shoshones' first reservation established?

10. When were Washakie and his Shoshones transferred to the Wind River, or Shoshone, reservation?

11. The Shoshones had a large gathering each year----where, when, and why did they get together?

12. In the early times were Shoshones dependent solely upon the buffalo for subsistence?

13. Who was a competitor of Chief Washakie's for leadership?

14. What was the name of another half-breed competitor of Chief Washakie's?

15. When the Shoshones were buffalo hunting on the Plains, what sort of organization did they maintain?

16. At what other times did the Shoshones follow the organization that was maintained during the buffalo hunts?